

MEMMOIRS

OF

LITERATURE.

MONDAY, August 11. 1712.

I.

A FURTHER Account of Dr. BOIX's Book, entituled, *Hippocrates vindicated against the Impostures and Calumnies of some unwary Physicians*, in what concerns the Cure of Acute Diseases, &c. *

WE have given an Account of the Three first Chapters of this Work; and now we shall run over the following Chapters, beginning with the Fourth, which concerns the fourth Proposition of the first Aphorism of *Hippocrates*, the Explication whereof makes the whole Subject of this Volume.

That Proposition consists of two Terms: The second is capable of different Interpretations. Dr. Boix approves that, which renders those two Words thus, *Experience is deceitful*; and then he undertakes to unfold their true Sense. *Hippocrates* (says he) means that a Physician, tho never so skilful, can never be sure of the Effect of any Remedy; insomuch that whenever he prescribes a Medicament, be it never so common, he may be said to try a new Experiment, the Success whereof he cannot war-

rant, without being Guilty of Rashness. In order to prove this Kind of Paradox, the Author instances upon a very common Illness, viz. *Chilblains*. He pretends that among the many tried Receipts, which Physick affords for the Cure of that Illness, a Physician cannot rely upon the Success of any of them in particular; and that when he has vainly applied them one after another, he is sometimes obliged to put off the Cure till the Spring. Dr. Boix does not forget to take notice, that dogmatical Physicians understand the Words of *Hippocrates*, as if he meant that *Experience* is only deceitful for the Empirick Sect, whereas dogmatical Physicians render it more certain by their Reasonings. The Author shews that such a Pretension is very ill grounded, and endeavours to prove that *Experience* is no less deceitful for them, than for Empirick Physicians.

By the latter he does not mean those Impostors, who come from foreign Countries, and pretend to cure all sorts of Diseases with half a dozen of Secrets; nor that Multitude of ignorant Monks, who make bold to physick Mankind without any Mission; nor those Mountebanks, who trick People of their Money; nor many others of the like Stamp. He thinks none of them deserve to be call'd Empiricks: He adds that the State should be cleared of those *Insects*, and that all those Quacks should be sent to the Gallies; a Punishment which they should undergo with greater Reason, than many Men who are daily condemned to it. He

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* The first Extract may be seen above, pag. 225, & seq.

calls by the Name of *Empiricks* an Order of Physicians, who (says he) ought not to be confounded with those Rascals: they are learned Physicians, who making Experience their chief Study, don't neglect to improve their Art by reasoning to a certain Degree; that is, being unwilling to make vain Enquiries into the most hidden Causes of Diseases, they are contented to Reason about those *Phænomena*, that strike upon their Senses; which is sufficient to direct them in the practical Part with all the Certainty that can be expected in that Kind. 'Tis in vain (says he) that dogmatical Physicians pretend to a much greater Degree of Certainty than *Empiricks* can attain to. Nature is equally obscure and impenetrable for all of them; and the former have no Advantage over the latter, but what arises from an ill grounded Assurance, by which they are miserably deceived.

The Author does not desire to be believed upon his Word, when he asserts that dogmatical Physicians have not a greater Insight into the Mysteries of Nature than *Empiricks*: He undertakes to prove it by Authority, Reason, and Experience, according to his usual Method. In the first Place, he has recourse to divine Authority, and quotes several Passages of the Scripture, the Design of which is to make us sensible of our imperfect Knowledge of natural Causes. Human Authority comes next: It consists in the sincere Confession of the most celebrated Dogmatists, such as *Hippocrates*, *Galen*, *Valler* a famous Spanish Physician, &c. who all agree about the profound Ignorance we are in concerning the Works of Nature.

He confirms those Authorities by an Argument, or rather by a kind of Induction, which shews that a Man may become an excellent Physician, without having a distinct Knowledge of the Nature of Diseases and Remedies. That Induction runs upon five Examples, whereof the most considerable with Respect to the matter in Hand, are *Treacle*, the Physick of *Paracelsus*, and *Quinquina*. As for what concerns *Treacle*, Is there any Physician (says the Author) so clear-sighted as to be able to determine what sort of Compound results from the Mixture of above sixty Drugs, which make up that Medicament; and what Effect it has in our Bodies? *Galen* himself, so dogmatical upon

all Occasions, and so used to combine his Four Qualities in order to explain natural Effects, was so puzzled about *Treacle*, that he was forced to say, that Antidote works by its whole Substance, (*tota substantia*) an Expression not understood to this Day by any of the Commentators. And yet *Treacle* is commonly used in Physick, and has a good Effect, without giving one self the Trouble to know how it works. As for *Paracelsus*, (continues the Author,) did ever any Physician before him invent more Remedies, and handle with greater Dexterity what Nature affords us in that Kind, out of the Mineral, Vegetal, and Animal Kingdoms? And yet Mr. *Boyle* tells us, he was a Man of indifferent Parts, and little skill'd in the Theory: And indeed one may observe from his Works, that he did not much care to reconcile his Remedies and his Curative Method with the Philosophical Systems, that prevailed in his Time. He let *Erastus*, *Crato*, and the other Physicians of the Imperial Court, argue as much as they would, being contented to refute them by the Number of his Cures. As for what concerns *Quinquina*, does it not cure Agues more effectually than any other Remedy, tho no body knows yet certainly wherein its Virtue consists, and tho there are as many different Hypotheses about it, as there are Physicians who have treated of that Subject?

This Induction leads the Author to his Third Proof, *viz.* Experience: He appeals to most People, who know that Empirical Physick overcomes the most stubborn Diseases, and cures them more happily by a mere Experience, than our European Dogmatists with the Syllogistical Art of *Aristotle*, and the Four Books of *Galen's Method*. Whereupon he cites *Linschot's Voyage*, who shews what Sort of Physick is practised at *Goa*; *Semedo*, in his History of *China*; *Ameyda*, concerning the Physicians of *Japan*; *Bontius*, concerning those of the *East-Indies*; *Prosper Alpinus*, for *Egypt*; *William Piso*, for *Brazil*; *Monardes*, for the other Parts of *America*, &c.

In the Fifth Chapter, Dr. *Boix* undertakes to clear these Two Words of the Aphorism, *Judicium difficile*, Judgment is difficult. He maintains, that *Hippocrates* meant only, that Man has no Faculty, whereby he may know the true Essence of the most inconsiderable Being in the Universe; and consequently that
a Phy-

a Physician, far from affirming any thing positively about the Cure of Diseases, can never be too cautious in his Judgment, and in his Decisions. We must not infer from thence (says the Author) that *Hippocrates* was not initiated into Philosophical Mysteries, and that his Philosophy was only a Collection of *Old Womens Tales*, as *Valles* will have it. That great Man had learn'd from *Democritus* the most solid Part of that Science, and the most proper to form an excellent Physician; that is, an Experimental Philosophy, grounded upon nice and exact Observations, and not upon vain Speculations, or nonsensical Terms of Logick and Metaphysics. This Method of Philosophizing was so different from that of the Dogmatists, who doubt of nothing, and decide every thing without any Hesitation, that we cannot forbear observing, as the Author does, that this presumptuous Sect had no Manner of Reason to represent *Hippocrates* as the Head of Dogmatical Physicians.

One might more reasonably (says Dr. Boix) reckon him among the Empiricks and the *Pyrrhonist* Philosophers, since he profess'd to doubt upon a Thousand Occasions. And indeed he says in express Words, that *no certain Doctrine can be taught in Physick; that Predictions concerning Diseases frequently prove false; that a Man ought to believe his own Eyes rather than different Opinions, &c.* A Physician who argues from such Principles, cannot be suspected of being Dogmatical. Hence it is that *Hippocrates* in his best Works, such as the *Aphorisms*, the *Prognostick*, the *Coace*, and the *Epidemiae*, mentions only his Observations upon the most common Symptoms of Diseases, without enquiring into their Natural Causes; that Knowledge being in his Opinion of little Use for the Cure of sick People; and therefore he leaves that Enquiry to the idle Dogmatists. Our Author takes Occasion from thence to treat more particularly of the Dogmatical and *Pyrrhonick* Philosophy, and does not scruple to declare for the latter. He thinks the Dogmatists have little Reason to boast of all the Discoveries that have been made in Natural Philosophy, especially within these Hundred Years, or thereabouts; and he maintains that they are only mere Probabilities, far from being Demonstrations. He appears fully persuaded, that the Science of Natural Causes has hitherto been very little impro-

ved; and therefore he looks upon those Discoveries, that are most valued by our Philosophers, as a mere *Pyrrhonism*; and to confirm his Opinion, he observes what Father *Malebranche* says in Praise of *Descartes*, that he discovered more Truths in Thirty Years, than all the other Philosophers for so many Ages. We only run over all those things, to proceed to the Sixth Chapter.

The Author explains at large the Sixth Precept contained in the Aphorism, and expressed in these Words: *A Physician ought to discharge all his Duties.* Dr. Boix shews wherein those Duties consist. A Physician ought to understand perfectly the *Greek* and *Latin* Tongues, that he may be able to derive the Precepts of his Art from the Fountain-Head. Experimental Philosophy and Natural History are absolutely necessary to him. Rhetorick, or the Art of Persuading, will be of great Use to him to raise in his Patients a good Opinion of him; and he ought not to be ignorant of Mathematicks, especially of Astronomy. He must be very careful to learn Anatomy; but he ought not to make it his chief Business, since it can't be denied that *Hippocrates*, tho a very indifferent Anatomist, proved the greatest Physician of all Ages; not to say that those, who have been most eminent for their Skill in Anatomy, have not distinguished themselves in the Practice of Physick, for Want of sufficient Leisure to get a perfect Knowledge of both. (Dr. Boix speaks all along) He will have a Physician to be a good Chymist, being persuaded that Chymistry is a better way to dive into the Nature of Bodies, than the Philosophy of *Plato*, *Aristotle*, *Epicurus*, or any other.

Surgery is, in his Opinion, so necessary to a Physician, that he ought to know not only the Theory, but also the practical Part of it. Dr. Boix applied himself to it, in Imitation of *Hippocrates*, *Galen*, and other Famous Physicians; and he tells us at large how he came to be fond of that Study; what Authors he pitched upon; what Progress he made in it; how he was crossed by the Envy of Physicians and Surgeons, &c. It was hardly possible for him to avoid being hated and persecuted by the latter, since he followed the Method of *Cæsar Magnatus* for the Cure of Wounds, which he knew by Experience to be an Excellent one. That Method (says Dr. Boix) had Two Faults in it, which the

Surgeons could not forgive: It cured in a Week what they could not cure in Forty Days: Besides, it required but few Medicaments, and no great Attendance from a Surgeon.

The Author proceeds to describe the Moral Qualities of a Physician, such as Prudence, Dexterity, good Nature, Piety, &c. He must not be careless in his Dress, nor fond of affected Fineries: He ought not to be proud, nor a Flatterer, nor a great Talker, nor to have an ill Tongue: He ought to avoid Disputes, especially in Consultations, which ought to be made for the Ease of sick People. Those Assemblies were not formerly so contentious as they are now; which proceeded from an Uniformity in the Theory and the Method of curing. Different Systems having occasioned a different Practice, and many Quarrels among Physicians, Consultations are not managed with the same Temper as they were before. In order to shew the Ridicule of the different Sects, into which Physicians are divided, to the great Unhappiness of sick People, the Author appoints a Consultation about an Acute Fever attended with Malignity, which threatens the Life of a great Lord, who is resolved to have the best Advice. That Assembly consists of Eight Physicians of so many different Sects, viz. a Galenist, a Disciple of Vanhelmont, a Paracelsist, a Follower of Willis, a Partisan of Sylvius Deleboe, a Cartesian, a Disciple of Dolee, and Baglivi in Person. The Ghost of Hippocrates, raised from the Elysian Fields by Dr. Boix, is the President of that Assembly.

Each Physician gives himself a free Scope about the Causes of that Disease, which he explains agreeably to his Hypothesis; and proposes such Remedies as best agree with his Method. The Galenist advises frequent and plentiful Bleedings. The Followers of Paracelsus and Vanhelmont don't much differ in their Opinions, and talk only of Elixirs, Quintessences, and other mysterious Remedies. The Disciple of Willis is for Bleeding, Emetics, Sudorifics, and moderate Cordials. The Follower of Sylvius cries up the Efficacy of Volatile Oily Salts, Diaphoreticks, and Somniferous Remedies. The Cartesian considers only the Proportion of the subtle, and globulous Matter, and of branchy Particles, most proper to mend the bad Disposition of the Three Elements, of which the

Blood of the sick Person consists. The Disciple of Dolee pretends to go much farther than any of them, by making a Kind of Hotch-potch of their different Opinions, which he gives as his own. Lastly, Baglivi is wholly intent upon restoring an *Æquilibrium* between the *Fluids* and *Solids*, and mending the *Shrinking*, the *Corrugation*, the *Crispature* of Fibers, &c.

Hippocrates having heard those Physicians with all the Patience of a Man, who has been used for a long time to bear Extravagances, undertakes to shew them that they are all mistaken about the Thing in Question, and that tho they boast of having him for their Master, they have nothing in their Method of curing Diseases, that can move him to look upon them as his Disciples. He begins his Confutation with the Galenist, to whom he speaks in these Words. "Galen your Master (says he) would have been an Excellent Physician, had he not been so lavish of the Blood of his Patients, and left this pernicious Maxim in Writing, *That Bleeding is requisite in all Fevers*; which is quite contrary to what I teach in my Works, *that a Fever is a Counter-Indication of Bleeding*. Galen understood the right Method of curing; but he had not the Courage to follow it. He himself owns it, speaking of the Cure of Wounds in the Head. As for you, Gentlemen, (continues Hippocrates,) who tread in the Steps of Paracelsus and Vanhelmont, I know you exceed me and all other Physicians in Secrets and Remedies. But I know at the same time, that the Merit of a Cure does not at all depend upon a Multitude of Medicaments; and that it requires a greater Skill to cure a sick Person with few Remedies, and almost with a mere Regimen, than with a great Preparation of Arcane Corallins, Alkæst, and such like Fooleries. As for Willis (says he, directing his Speech to the Willisian,) I admire the Subtilty of his Arguments, and I cannot deny that he was a great Chymist, and a great Anatomist. But I cured my Patients in the Isle of Cos without so many Words, and my Practice agreed with my Theory; whereas the Practice of Willis contradicted his Hypothesis, since he cured his Patients most times like a Galenist. As for you, (continues Hippocrates,) who follow the Method of Syl-

"vins,

" *viz*, I must tell you that I am not ignorant that it had a good Success in *Holland*,
 " and that he was surnamed *Happy* upon that
 " Account. This Happiness did naturally
 " proceed from his great Prudence and Caution
 " in prescribing Remedies; which he
 " did very sparingly; and I confess, that of
 " all the Modern Physicians, he and *Sydenham*
 " are those that come nearer to my
 " Practice.

In the next Place, *Hippocrates* comes to the Disciple of *Cartesius*, and asks him whether *Descartes*, his Master, was a Physician. The Disciple answers, that *Descartes*, without being a Physician, was the greatest Philosopher that ever was seen. " I know
 " (*replies Hippocrates*) that he and I have
 " learn'd Philosophy of the same Professor,
 " *viz. Democritus*, tho *Descartes* pretends to
 " be the Author of that which he has published
 " under his Name; and some ignorant Persons
 " believe it. But there is this Difference between us,
 " that besides the Philosophy of *Democritus*, I have
 " acquired the Knowledge of Physick, which I
 " have learn'd of my Ancestors who were
 " Physicians, and wherein I have perfected
 " my self by a constant Labour; whereas
 " *Descartes*, without knowing the first Elements
 " of Physick, formed a Sect of Physicians,
 " who through a blind Admiration of his Principles,
 " are so rash as to undertake the Cure of the most
 " dangerous Diseases. Whereupon *Hippocrates* considering
 " that Physick would run a great Hazard, if that
 " Sect should prevail, swears by *Apollo* and the *Styx*,
 " that if ever he is call'd from the *Elysian Fields* for
 " the Cure of a sick Person, and meets a *Cartesian*
 " in the Consultation, he will throw him out of the
 " Windows, as a Man unqualify'd for such a Noble
 " Profession as Physick, as long as he acknowledges
 " no other Master but a mere Philosopher, like
 " *Descartes*.

Afterwards *Hippocrates* falls upon the Disciple of *Dolee*, and complains to him in these Words. " I am very much surprized, that
 " when your Master took a Survey of the different
 " Methods of so many Physicians, he did not think
 " me worthy of being mentioned among them; and I
 " would fain know the Reason of it. What Use
 " (*answers the Disciple of Dolee*) could my Master
 " have made of such a dry and barren Method as
 " yours? How could he

" have rais'd the Credit of his *Encyclopaedia*
 " with a Method wholly taken up with observing
 " the Times and Periods of Diseases, calculating
 " critical Days, and expecting patiently a Crisis?
 " But (*replies Hippocrates*) how can *Dolee* boast
 " of what he gives as his own Opinion, since it is
 " sometimes the Doctrine of *Willis*, sometimes
 " that of *Sylvius*, or the *Cartesians*, &c.? In a
 " word, what has he added to all those practical
 " Systems? How, (*continues the Disciple*), is it a
 " small Performance to have explained so clearly
 " the Causes of Health, and Diseases? To have
 " taught us the Names of some Spirits, who
 " preside over both in the chief Parts of the Body?
 " *Microcosmator*, for Instance, and *Cosmocrator*?
 " *Cardimelech* take Care of the Heart: *Gasteronax*
 " and *Bithimalca* reside in the Stomach: The
 " *Plastick Spirit* has the Direction of the Womb:
 " These are the Authors of all our Diseases, according
 " to Dr. *John Dolee* my Master. Whereupon
 " *Hippocrates* cries out, pulling his Beard: " What an
 " impertinent Cant is this! Can such a Language
 " be endured in so Wise and Honourable a Faculty
 " as that of Physick? Can we blame the Author
 " of the *Amusements Serious and Comical*, for
 " ridiculing our Profession in the following Words:
 " *Languages are generally learn'd to express
 " clearly what one knows; but Physicians seem to
 " learn their Jargon only to perplex and confound
 " what they are ignorant of?*

Lastly, *Hippocrates* puts an End to the Consultation by examining *Baglivi's* System. He
 " laughs at his *Fibra Motrix*, and his Method of
 " curing, which chiefly consists in minding the
 " solid Parts. He charges him with bringing a
 " great Confusion into Physick by thrusting the
 " Mathematicks into that Science; and tells him
 " in a reproachful way, that he has acted contrary
 " to all those, who followed the Practice of
 " *Hippocrates* before him. In a word, he inveighs
 " against him, calls him *Medico Tarantulero*, a
 " Physician of *Tarantulas*, and condemns all the
 " Followers of that *Italian*, unless they take
 " another Course, to be banish'd into *Apulia*,
 " and there to be bitten by those dangerous
 " Spiders, to feel the sad Disorders of the
 " *Fibra Motrix*, and to die with much dancing.

The Consultation being ended, *Hippocrates*
 " visits the Patient, and without so much

as feeling his Pulse, desires only to see his Urine; and then he comes to the Physicians, and pronounces this Oracle. *The Patient is on the Fourth Day of his Illness; his Urine gives some Signs of Collection; he will sweat upon the Seventh Day, and perfectly recover.*

In the mean time, several dismal Symptoms appear on the Fifth Day; the Tongue grows dry, the Head is obstructed, the Urine grows thick, the Fever rages more and more. A great Consternation seizes the Physicians. One of them says the Patient will not outlive the Sixth Day; another, that he will be suffocated for Want of Bleeding; another, that he wants to be blistered, to secure his Head, and to prevent a Delirium; a Fourth, that he should have been purged the Fifth Day, &c. The Sixth Day comes on: The Physicians having no Hopes of the Patient's Recovery, talk of stealing away as well as they can: Hippocrates holds out, and encourages them to stay. At last, on the Seventh Day the Patient sweats plentifully, he is shifted Three Times, and recovers to the great Amazement of the Assembly.

Our Extract is already so large, that we cannot give an Account of the Three last Chapters, wherein Dr. Boix explains the remaining Part of the Aphorism, which concerns the Duties of sick People, and of those who attend upon them, and all the External Things that may contribute to the Cure of Diseases. We are therefore obliged to refer the Readers to the Book it self, and to leave something to their Curiosity.

II.

IMPERIUM ORIENTALE, five Antiquitates Constantinopolitanae, in quatuor partes distributae: quae ex variis Scriptorum Graecorum operibus & praesertim ineditis adornatae, Commentariis, & Geographicis, Topographicis, aliisque quamplurimis monumentorum ac nomismatum tabellis illustrantur, & ad intelligentiam cum sacrae tum profanae historiae appri-

me conducunt. Opera & Studio Domni ANSELMI BANDURI Ragusini, Presbyteri ac Monachi Benedictini à Congregatione Melitenensi. Parisiis, Typis & Sumptibus Joannis Baptistae Coignard, Regis & Academiae Gallicae Architypographi. MDCCXI.*

That is, *THE EASTERN EMPIRE, or the Antiquities of Constantinople, divided into Four Parts, collected, and illustrated with Commentaries, Geographical and Topographical Tables, Medals, &c.* By Dom Anselme Banduri of Ragusa, Priest and Benedictin Monk of the Congregation of Melede. Paris. 1711. Two Volumes in Folio. Pagg. 214. for the First and Second Part. Pagg. 1012. for the Third and Fourth Part: Pagg. 140. for the Editor's Notes upon Constantinus Porphyrogeneta: Besides the Prolegomena and the Indexes, and 43 Cuts.

THE † History of the Antiquities of Constantinople have been for a long time the chief Study of many Criticks of the first Rank. We are indebted to the constant Labour of those Learned Men for the Famous Collection known by the Name of *Historia Byzantina*, which consists of above Thirty Volumes in Folio, most of them printed at the *Louvre*. The Celebrated *Du Cange*, who had so great a Share in that vast Compilation, gave a new Light to the Eastern Empire in his *Familiae Byzantinae*, in his *Description of Constantinople under the Christian Emperors*, and in his *Greek Glossary*; and it cannot be denied that he had the Glory to clear a great many things, and to make several Discoveries, which required all the Attention of such

* This Work is but lately come out, notwithstanding that Date.

† Taken from the Journal des Scavans.

a laborious Antiquary. The Matter was too vast to be exhausted by him ; and it appears from these Two Volumes that it wanted a large Supplement. *Dom Anselme Banduri* was to have the Honour of it: A perfect Knowledge of the Original Languages, a great Skill in the History and Antiquities of *Constantinople*, but above all an indefatigable Application to make the best Use of Manuscripts, enabled him to succeed in such an Undertaking. The first Thoughts of it were occasioned Nine Years ago by a *Greek* Manuscript, without the Author's Name to it, which he found in the King of *France's* Library. The Title and the Date of that Manuscript raised his Curiosity: It was entitled *Origins of Constantinople*, and was about 350 Years older than *Codinus*, and the Author treated the same Subject in a different Method from that Historian. Besides, that Piece was brought over from *Constantinople* after *Du Cange's* Death, and consequently he could not make Use of it. This was sufficient to move *Father Banduri* to publish that Work, which had all the Grace of Novelty: He translated it into *Latin*; he carefully collated it with *Codinus*, and illustrated it with Learned Notes. His Friends encouraged him to go on with that new Work, and persuaded him to put it out with some other Writings of the same Kind never before published, and to lay aside for some time the Edition of *Nicephorus of Constantinople*, which he designed to publish. But the new Pieces which he has collected, and the Length of his Commentary, did so enlarge this Collection, that the Bookseller not being able to print them in one Volume, as it was designed at first, found it necessary to divide the whole Work into Two Volumes; and to make them equal, the Editor sent him some other *Greek* Treatises, which he had compared with the Manuscripts, and illustrated with Notes, designing to publish them at some other time. His Survey of the Manuscripts relating to the Empire of *Constantinople*, led him insensibly to the Medals of the same Empire; and as he was perusing those that are lodged in the King's Cabinet, and those of *Mr. Foucault*, he found so many of which *Du Cange* took no Notice, that he does not believe that Antiquary has given us the Tenth Part of them. This will afford Matter for another Collection, which *Dom Banduri* designs to put out in

Two Volumes in *Folio*, and which will be dedicated to the King of *France*. As for the present Collection, the Author was obliged out of Gratitude to dedicate it to the Great Duke of *Tuscany*. That Prince was pleased to be his Protector ever since his younger Years. He has sent him into *France* to perfect himself in all Sorts of Erudition, and maintains him at his own Charges: The Commonwealth of Learning will in some Measure be indebted to His Royal Highness for all the Productions of that Learned *Benedictin*. But to give a particular Account of the several Pieces which make up this great Work.

Father Banduri has divided it into Four Parts: The three first fill up the first Volume; and the Fourth is contained in the Second.

I. The first Part comprehends three Treatises; the two Books wherein the Emperor *Constantinus Porphyrogeneta* has inserted an Enumeration of the Provinces, which made up the Eastern and Western Empires; and a *Notitia* of the Provinces and Cities depending upon the Emperors of *Constantinople*, written with this Title, *Synecdemus*, by the Grammarian *Hierocles*. It is not known in what Age he lived; but 'tis certain he lived before *Porphyrogeneta*, who quotes and transcribes him word for word in many Places.

In the two Books of *Porphyrogeneta*, there are several Circumstances relating to the Division of the Provinces of the Empire, and the Distribution of Troops, that were unknown to or omitted by the other Historians or Geographers; and may give a great Light into the History of that time. Besides, those Books, tho written in a serious Style, are intermixed with diverting Narrations, and with Passages of the ancient Poets, which render the reading of them very entertaining. They were published by *Vulcanius* and *Frederick Morel*. *Dom Banduri* has revised both of them from a Manuscript in the King's Library, above 500 Years old; and has added to them a new *Latin* Translation and Notes.

The *Synecdemus* of *Hierocles* was first published by *Carolus a Sancto Paulo* at the end of his *Geographia Sacra*; but the Work was curtailed in that first Edition. *Schelfstrata* gave a more compleat Edition of it in the

second

second Volume of his *Antiquitas Ecclesiastica illustrata*, and such as it was left by *Lucas Holstenius* among his Papers, that is, corrected from several Manuscripts, and attended with a Latin Version.

II. The second Part of this Collection contains four Pieces, 1. The Book of *Constantinus Porphyrogeneta*, about the Government of the Empire, inscribed to his Son *Romanus*. 2. The Counsels or Advertisements of Deacon *Agapetus* to the Emperor *Justinian*. 3. The Exhortations of the Emperor *Basil the Macedonian* to his Son *Leo*. 4. The Education of a Prince, written by *Theophylact* Archbishop of Bulgaria to *Constantinus Porphyrogeneta* Son of the Emperor *Michael Ducas*.

1. The Work of *Constantinus Porphyrogeneta* concerning the Government of the Empire, treats of the Origin, Manners, and Exploits of many Nations, which made themselves formidable to the Empire of *Constantinople*, on which they bordered; such as the *Patzinakites*, the *Russi*, the *Bulgarians*, the *Turks*, the *Saracens*, the *Dalmatians*, the *Chrobates*, the *Sclavonians*, the *Franks*, &c. In a word, *Porphyrogeneta* gives an exact Account of the several Alliances of that Empire, of the Forces of the Enemies, of their Interests, Designs, &c. This Abridgment of History and Politicks came out the first time at *Leyden* in 1617. in 8vo. with the Latin Translation and the Notes of *Meursius*. Father *Banduri* has very much improved that Edition, having collated the Text with a Manuscript in the King's Library, mended a great many Faults, fill'd up several Vacuities, revised the Translation, and added to it a Commentary.

2. The Counsels of Deacon *Agapetus* to the Emperor *Justinian* are 72 in Number. The Duties of Sovereigns are laid down in that Work, with Strength and Elegance; and as long as *Justinian* governed the Empire according to that Model, he was admired for his Justice and Piety. The *Greeks* had so great an Esteem for that Piece, that they call'd it *Scheda Regia*, by Excellency. It has been printed several times in *France*, *Germany*, and the *Low Countries*. Dom *Banduri* has collated it with two Manuscripts of the King's Library: Besides, he has made a new Translation of it as elegant as the old one was barbarous, and illustrated it with Notes.

3. The Exhortations of the Emperor *Basil* to his Son, divided into 66 Articles, run upon the same Subject as the preceding Work. They came out at first by the Care of *Frederick Morel*. *Peter Damke* published them at *Basil* with his Notes in 1633. Dom *Anselme Banduri* gives us a new Edition of that Work, corrected from two Manuscripts of the King's Library, with *Morel's* Translation revised, and new Notes.

4. *Theophylact* Author of the Education of a Prince, lived about the latter end of the XIth Century, and not about the latter end of the IXth, as some have wrongly affirmed; which may be proved from the Letters of that Archbishop published by *Meursius*, and from the Work we are speaking of. It was printed the first time at the *Louvre* in 1651. in 4to, with the Latin Translation, or rather Paraphrase of Father *Possinus*. It is to be found here with the same Version, and some Remarks of Father *Banduri*.

III We are now come to third Part of this Collection, where properly speaking the Readers will find the beginning of this Work, that is, the *Antiquities* of *Constantinople*; the foregoing Pieces being only a sort of Preliminaries. Those *Antiquities* are divided into Eight Books.

1, 2, 3. The four first have been printed the first time from a Manuscript of the King's Library, written about the time of the Emperor *Michael Palaeologus*, and translated into Latin by the learned Editor. They are dedicated to the Emperor *Alexius Comnenus*. The Anonymous Author, whose Style is very unequal, collected them out of several Writers. He gives a short Description of *Constantinople*, which he divides into three Parts, each of which fills up a Book.

4. In the fourth, he describes the Church of *Sancta Sophia*; and his Description does not agree in many things with those that have been published by others.

5. There is in the fifth Book of those *Antiquities* another Anonymous Work, entitled, *Short chronological Narrations*, which *Lambecius* published with *Codinus* from a Manuscript of the King's Library. It is a Compilation of Facts taken from *Eusebius*, *Socrates*, *Papias*, and several others. It came out the second time at *Paris* in 1664. with the Latin Translation and the Notes of Father *Combesis*, in his Collection of the Origins of
Con-

Constantinople. Father *Banduri* has reprinted it, collated with the Original Manuscript, and attended with his own Translation and Notes.

6. Five different Pieces, the three first whereof and the last have been translated and commented upon by Father *Banduri*, make up the sixth Book, viz. 1. A Discourse of *Nicetas Choniates* concerning the Statues of *Constantinople*, out of which the *Latins* coined Money after the taking of that City. (That small Piece, never before published, was transcribed from a Manuscript of the *Bodleian Library*, and sent by Dr. *Grabe* to the Famous Mr. *Boivin*, one of the Keepers of the King of *France's Library*, and whose *Gregoras* makes a considerable Part of the *Historia Byzantina*. Tho that learned Library-Keeper designed to insert that Piece in the fourth Volume of the same *Gregoras*, he has been pleased generously to yield it to Father *Banduri*.) 2. A Description of the stately Porch of *St. Sophia*, call'd *Augusteon*, composed by *Georgius Pachymeres*. (Mr. *Boivin* is the first who published it in *Greek* in his *Gregoras*.) 3. *Photius's* Description of the new Church built in Honour of the Holy Virgin by *Basil the Macedonian*, in his own Palace. (It was published 'twice before, first in *Greek* by *Lambecius* in his Notes upon *Codinus*, and then in *Greek* and *Latin* by Father *Combefis* in his *Origins of Constantinople*.) 4. A very particular Account of the Imperial Monuments, that were to be found in the Church of the Apostles, and in other Churches. (This Piece was never printed before.) 5. Some Extracts concerning the Antiquities of *Constantinople*, taken from a Manuscript of the King's Library, and from *Codinus* published by *Lambecius*.

7. The seventh Book is a Collection of many Epigrams and other *Greek* Pieces, both Ancient and Modern, upon the most celebrated Monuments of *Constantinople*, and of several Inscriptions concerning that City. Most of the Epigrams are extracted from the III^d, IVth, and Vth Books of the *Anthologia*. Each of them is attended with a *Latin* Translation in Verse, and the initial Letters of the Author's Name; and they are all illustrated with the Notes of *Brodeus*, *Vincent*, and Father *Banduri*, and with the *Greek Scholia*. All those Pieces had been already published in several Places; but they

had never been collected into one Body.

8. Lastly, the Eighth Book of those Antiquities is a Collection of many Catalogues, either of the Patriarchs of *Constantinople*, or of the Bishops depending upon them, or of the Eastern Emperors. Those Pieces are seven in Number; viz. 1. A Catalogue of the Bishops and Patriarchs of *Constantinople*, extracted from the Chronological Abridgment of the Patriarch *St. Nicephorus*, different from the printed Copy. 2. Another Catalogue of the same Patriarchs, drawn up by *Nicephorus Callistus*, and never before published. 3. A third Catalogue of those Patriarchs published in the *Jus Græco-Romanum* of *Leunclavius*. 4. A fourth Catalogue taken from the Historical Abridgment of *Matthew Cigala*, and ending with the Year of our Lord, 1636. 5. A fifth Catalogue of those Patriarchs and of the Bishops depending upon them, drawn up by *Philip of Cyprus* Protonotary of the great Church. 6, and 7. Two Catalogues of the Emperors of *Constantinople*, the first whereof reaches only to *Murazus*, or to the taking of that Imperial City by the *Latins*; and the other ends with the Reign of *Sultan Morat* or *Amurath*, in 1634.

Those Eight Books are attended with two Works of *Gyllius*, whereby the Antiquities of *Constantinople* may be very much illustrated. The first is a Description of *Bosphorus Thracius*, divided into three Books, and taken from several Authors, particularly from *Dionysius Byzantinus*, an ancient *Greek* Writer never yet publish'd: *Lucas Holstenius* promised to put out that Author. The second Work consisting of four Books, is a Topography of *Constantinople*, the more curious, because *Gyllius* takes notice of the Ancient Monuments, that were to be seen still in his time in that great City, and were since destroyed by the *Turks*. Father *Banduri* has taken care to mend many Faults, which had crept into the Text of that Author, and to distinguish his Words from the Passages quoted out of other Authors, by causing those Passages to be printed in *Italic Letter*. Besides, he has added to that Work a Description of *Constantinople*, such as it was under the Empire of *Arcadius* and *Honorius*, written by an Anonymous Author; and *Panciroli's* Notes upon that Description. The whole ends with five Indexes.

We must not forget to observe, that the Author has prefixed to this First Volume a Chronological Table of the Emperors and Patriarchs of *Constantinople*, from *Constantin the Great* and *Metrophanes*, to the taking of that City by the *Turks*. That Table is so disposed, as to shew the Succession of both in Two Lateral Columns attending the Years of the Christian *Æra* set down in the middle Column, and to form at the same time an Historical Series of the principal Events of the History of *Constantinople*, both Profane and Ecclesiastical.

Such are the Pieces, which make up the First Volume of these Antiquities. What remains is to give an Account of the Second Volume.

IV. It is, as we have already said, the Fourth Part of the whole Work, and contains the Commentaries of Dom *Anselme Banduri* upon the Antiquities of *Constantinople* in Eight Books; his Notes upon the Two Treatises of *Constantinus Porphyrogeneta*; short Remarks upon *Agapetus*, *Basil*, and *Theophylact*; Seven Indexes, and many Cuts very neatly engraved.

The Four First Books of the Author's Commentaries, wherein he undertakes to clear the Anonymous Writer, are the largest. *Father Banduri* carefully mentions the various Readings. His Emendations, and the Explication of obscure Passages, did very much contribute to enlarge those Commentaries; but the chief Reason of it is, that the Author has been very careful to take notice of the Founders and Restorers of all the Monuments described by the Anonymous Writer, and to shew the true Situation of each of them in the City of *Constantinople*; which could not be performed without the Help of many Authorities compared together and examined with all the Sagacity, than can be expected from an Excellent Critick.

Father Banduri has prefixed to his Commentaries Seven Topographical Maps; Four of *Constantinople*, and Three of *Propontis* and *Bosphorus Thracius*. The First represents the Plan of *Constantinople* divided into Fourteen Parts, and such as it was under *Arcadius* and *Honorius*. This Plan is borrowed from that which *Du Cange* caused to be engraved from the Description of an Anonymous Writer Contemporary with *Honorius*, and from that

of *Gyllius*; only some Alterations have been made in it from the Plan of *Mr. de Combes* lodged in the Treasure of the Charters of the Marine. In the Second Map, one may see that Imperial City, such as it is described by our Anonymous Writer, that is, such as it was under *Alexius Comnenus*. The Third, copied from a Manuscript of the King's Library, shews the State of *Constantinople* under *Joannes Palæologus*. Lastly, that City appears in the Fourth Map engraved from that of *Grelot*, such as it is at this present Time. As for the Three Maps of the *Bosphorus*, the First is that of *Sanfon Junior*, engraved from the Memoirs of *Gyllius*; the Second, which is more exact, is a Copy of that of *Mr. de Combes*; and the Third is that of *Grelot*.

1. The First Book of *Father Banduri's* Commentary is one of the most entertaining; by Reason of the many Cuts with which it is adorned. It offers Seventy Eight *Byzantine* Medals, the First of which were stamped when *Byzantium* was a Republick, and the others under the *Roman* Empire. All those Medals, except Two, have been taken from the King's Cabinet, and from that of *M. Foucault*. The Author might have made a greater Collection of them, had he been willing to take in all those that have been published; but he thought the best way was to trust no body but himself, and to give none but those which he has seen. The next Plate represents Two *Diptychs*, already published in the Third Volume of *Father Mabillon's Annals of the Benedictines*.

But the chief Ornament of this Second Volume consists in Nineteen Copper-Plates representing the Column of *Constantinople*, and all the *Bas-reliefs* upon it. This is not the Column, which *Theodosius the Great* raised in the Place call'd *Forum Tauri*, and which was pull'd down by *Bajazet's* Order to build a Bath. It is another Column, which *Arcadius* erected in a Place of the same Name, and upon which he caused the Victories of his Father to be represented, with the most considerable Edifices raised by those Two Emperors. This last Column is to be seen still at *Constantinople*: It has been described by *Gyllius* with all its Dimensions, and is wrongly confounded with that of *Theodosius*. The *Bas-reliefs* of that Column were exactly designed by *Gentile Bellino*, a Famous Painter of *Venice*, during his Stay at *Constantinople*, whither he was sent for by

Mahomet II. Father *Menestrier* got them engraved Eight Years ago, and added to them a large Explication. But because the Antiquaries have not been well pleased with the First Engraving, and because of all the Ancient Monuments of *Constantinople* that *Column* is the most valuable, Father *Banduri* got it engraved a-new from the Designs of *Gentile Bellino*, which are carefully preserved in the Royal Academy of Painting at *Paris*; and he has added to each Cut a short Explication of it.

2. There is in the Second Book of Dom *Anselme's* Commentary a Greek Piece never before published, which he has transcribed from a Manuscript of the Library of St. *Germain des Prez*. It is the History of the Translation of the Body of St. *Stephen*, written by an Anonymous Writer older than *Metaphrastes*.

3. The Author has engraved in the Third Book of his Commentaries, the Ruins of the *Circus* or *Hippodromus* of *Constantinople*, such as *Panvinus* represented them from an Ancient Topography of that City. Dom *Banduri* has inserted in the same Book Two Curious Pieces never before published: They are printed in Greek with his Latin Translation. The First is a short Treatise of the *Hippodromus* taken from a Manuscript of the King's Library: The Second, printed from a Manuscript of the Library of St. *Germain des Prez*, is the Life of St. *Dalmatius*, who gave his Name to a Famous Monastery at *Constantinople*: The Description of that Monastery has occasioned the Impression of this new Piece.

4. The Description of St. *Sophia* written in French by *Grelot*, and attended with Five Copper Cuts representing the most considerable Parts of that stately Church, takes up near one Half of the Fourth Book.

We are sorry to pass over the Vth, VIth, and VIIth Books of these Commentaries, which being full of Excellent Learning, deserve, as every thing else, the Curiosity and Attention of the Readers.

8. We shall only say something of the last Book, wherein the Author enlarges particularly upon the History of the Patriarchs of *Constantinople*, and gives several Proofs not only of his Skill in what concerns Sacred and Profane Antiquity, but also of his Accuracy in Chronological Arguments. This Eighth Book consists of many Curious

Pieces. The First is a very particular Account of all the Tracts contained in a Manuscript of the King's Library, very much worn out, and very difficult to read, out of which the Author has extracted the Catalogue of those Patriarchs drawn up by *Nicephorus Callistus*. We are indebted to Mr. *Boirvin* for that Account. Besides, Dom *Banduri* gives us in Greek, from several Manuscripts of the King's Library, the Tracts of *Gregory of Cyprus*, and the Letters of *Athanasius*, both Patriarchs of *Constantinople*. There is also at the End of this last Book a compendious History of the Patriarchs of that City, written in Greek, and lately sent from *Constantinople* to the Illustrious Abbot *Renaudot*, who has translated it into Latin, and added to it some Notes.

This Commentary ends with Six Copper-Plates, on which the most remarkable Turkish Monuments of *Constantinople* were engraved by *Grelot's* Direction.

We should give an Account of Father *Banduri's* Notes upon *Constantinus Porphyrogeneta*. But because such an Account would carry us beyond our usual Bounds, we shall only observe, 1. That the Author has prefixed to those Notes Two Geographical Maps of the Eastern Empire, drawn up by Mr. *de l'Isle*, a Member of the Royal Academy of Sciences; one of which is adapted to the Treatise of *Porphyrogeneta* concerning the Provinces of the Empire; and the other to the Second Work of that Emperor relating to the Government. 2. That the Author has published among those Notes a Greek Fragment, never before printed, taken from M. *Colbert's* Library, and containing the History of the Conversion of the *Russians* to Christianity. 3. That he has inserted several *Sclavonian* Alphabets. 4. That he informs us of many Historical Circumstances relating to *Dalmatia*, and the Republick of *Ragusa*, the Native Country of the Learned *Benedictin*, who is born of one of the most Illustrious Families of that Republick.

To conclude, it appears from this whole Work, that the Author will no less deserve the Protection of the Great Duke, than so many other learned Men, who did in some Measure pay the Favours which they received from the House of *Medici*, by the Honour it got from their Reputation. In a Word, it may be said that there is no better

ter Omen for a Man of Letters, than to be protected by that Illustrious House.

III.

FESTE d'Athenes représentée sur une Cornaline antique du Cabinet du Roy. A Paris, chez Pierre Cot, Imprimeur-Libraire de l'Academie Royale des Inscriptions & Medailles, rue du Foin, à la Minerve. 1712.

That is, AN ATHENIAN FESTIVAL represented upon an Antick Cornelian-Stone lodged in the King's Cabinet. Paris. 1712. In 4to. pagg. 59.

THE * engraved Stone, explained in this Discourse, is in its Kind one of the finest and most perfect Monuments of Antiquity. It is a surprising thing that the Artist should have been able to represent fifteen human Figures, all equally distinct, and designed with the greatest Correctness, in a Space which hardly equals the Diameter of a Groat in an oval Figure. That Antick is commonly call'd *Michael Angelo's Seal*, because that famous Painter, to whom it did belong, applied it that to Use. After his Death, that Cornelian-Stone came to the Hands of a Goldsmith of Bologna, whose Name was *Augustin de Tassa*, and then it was conveyed to the Wife of an Intendant of the House of Florence. Afterwards, in 1610. it was sold by the Heirs of that Lady to M. *Begarra*, Keeper of Henry IVth's Cabinet. 'Tis said that learned Man paid Eight hundred Crowns for it. Madam du May his Heiress parted with it afterwards in Favour of M. *Lauthier*, Father of the King's Secretary, from whom it came at last into His Majesty's Cabinet. (This historical Account is taken from the Author.)

It can be no wonder that such a noble Piece should have been admired by Antiquaries and Painters, and that they should have engraved and explained that precious Monument in Emulation of one another. Mr. *Baudelot* took care to get it engraved in little, but without any Explication, in his Treatise entituled, *De l'Utilité des Voyages*. From that time, Mrs. *le Hay* published a Copy of it at large, wherein she departed a little from the Original, which she took for a Work of *Pyrgoteles* a famous Sculptor, Contemporary with *Alexander the Great*. Others * have said that this Stone might have been engraved for *Alexander* himself, when he attempted the Conquest of *India*, and that a Vintage was represented upon it. Lastly, Mr. *de Mautour* being little satisfied with the Correctness of the Stamp, and the Explication of it, caused a new Copy to be more faithfully engraved, and added to it a short Account of his Opinion concerning that Antick, wherein he pretends to see a Feast or a Sacrifice for the Birth of *Bacchus*: He read a Dissertation upon that Subject in the Royal Academy of Inscriptions and Medals.

Mr. *Baudelot*, so well versed in the Knowledge of Ancient Monuments, could not approve Mr. *de Mautour's* Opinion, tho it appeared to him more plausible than all the other Conjectures which had been made upon that Stone. He thought he could find out a more satisfactory Explication; and being challenged to explain that Antick more probably than his Colleague, he put together the Proofs of his System in a Discourse communicated to the same Accademy. He made some Additions to it since, and prepared it for the Press with a new Copy of the Cornelian-Stone at large: The Duke of Orleans, who has been pleased to examine that Copy, has found it *very just and exact*. After an Approbation of such a Weight, the Author did no longer scruple to publish it with his Explication; and he has dedicated both to His Royal Highness. The Antick has been engraved two Ways, such as it appears in hollow, and such as it may be seen in Impresses.

This learned Antiquary is therefore of Opinion, that the Engraver chiefly designed

* Taken from the Journal des Scavans.

* See a Description of that Stone in the 1st Volume of these Memoirs, Pag. 10, & 11.

to represent upon that Stone what happened after the Solemnity of the Feast call'd *Puanepfia*, and besides to preserve the Memory of some other Events concerning the Institution of that Religious Ceremony. It was celebrated at *Athens* in Honour of *Apollo*, the seventh of the Month answering the end of *September* and the beginning of *October*, which the *Athenians* call'd *Puanepfion* by Reason of that Solemnity. It owed its Original to a Vow made by *Theseus* at his setting out for the Isle of *Crete*, that he would return Thanks to *Apollo*, if he should overcome the *Minotaurus*, and bring over his Companions with him. The Circumstances of the Festival call'd *Puanepfia* may be reduced to three principal ones. 1. They made Offerings of all Sorts of Fruit, Corn and Pulse, which the Season afforded. The whole was enclosed in several Baskets and other Vessels, among which there was an Earthen one, call'd *Kernos*, which contained many small ones, in which there were several Sorts of Offerings. 2. They carried in a Procession a Branch call'd *Eiresione*, adorned with Wool of a white and purple Colour. That Branch was attended with fresh and dry Figs, small Cakes, Honey and Oil contained in small Vessels call'd *Cotyla*. Several Ancients say those several Offerings hung up at the Branch; but Mr. *Baudelot* does not believe it, and alledges some Authorities which seem to prove the contrary. 3. They boiled Beans in a large earthen Vessel, and distributed them to the whole Assembly, in Remembrance of *Theseus's* Companions, who at their return from *Crete* boiled in a common Kettle all the Provisions they had left, and feasted upon them. It is from that sort of Pulse call'd in *Greek* *Puanon* or *Kuamos*, and from the Verb *hepssein*, to boil, that the Festival had the Name *Puanepfia*.

These Circumstances being laid down, what remains is to find them upon the *Cornelian-Stone*. Mr. *Baudelot* owns in the first Place, that it were needless to look there for the Branch call'd *Eiresione*, which appears no where on the Antick, because it was only a part of the Solemnity, which preceded the Sacrifices offered up at that Feast, and because it had not a sufficient Relation with the chief Design of engraving that Stone. Wherefore the Author confines himself to the other two Circumstances,

that is, to the first and the last, which appear to him distinctly expressed upon the Stone. And indeed it offers to the Sight many Baskets and Vessels of different Sizes, full of several Sorts of Fruit; and carried by Men, Women and Children, some standing, and others squatting. One of those Figures holds upon its Head the Vessel *Kernos*, above mentioned, in which one may perceive many small Boxes call'd *Cotyle*: And another Figure seems to have a mind to take off that heavy Burden, doubtless in order to distribute the small Vessels contained in it. But what fully confirms Mr. *Baudelot* in his Conjecture concerning the *Puanepfia*, is the young Boy who carries with his two Hands a sort of earthen Pan or large Pot, in which he believes they boiled the principal Meat of that Feast, that is, Beans. Of the Fifteen human Figures engraved upon the *Cornelian Stone*, there are above one half taken up with the Celebration of the *Puanepfia*. Let us see what use the Author makes of the rest. We have already said that Mr. *Baudelot* is convinced that whatever has not a plain Relation to the Feast, has a manifest one to *Theseus* the Institutor of it. Upon this Supposition he pretends that the Figure of a Man crowned with Olive-branches, and holding a large Vessel with the right Hand, is *Theseus* himself, who has a share in the Feast, and offers up to the God his Benefactor some Liquor contained in the Vessel. The Horse which he holds with the left Hand, appears there (says the Author) like an Animal dedicated to the Sun, or consecrated to *Neptune*, whom that Hero call'd his Father, or like a Symbol of *Thessaly*, which he invaded (according to *Codrus*) upon his Return from *Crete*. As for the Head of an Animal to be seen at the Foot of a Tree behind *Theseus*, Mr. *Baudelot* took it at first for that of a Lion or a Dog. But H. R. H. Madam, like a skilful Huntsman, is of Opinion that it is the Head of a wild Boar: Whereupon the Author says it must be that of *Crommyon*, whose Murder (according to *Diodorus*) is accounted the third of *Theseus's* Labours.

As for the Three Figures sitting or squatting, they have been plac'd there (says Mr. *Baudelot*) for the Sacrifice appointed by *Theseus* in honour of *Hecale*, who exercised Hospitality towards that Hero, when he

went

went to fight the Minotaurus. Plutarch's description of that Sacrifice, which the People celebrated, being dispersed up and down, and lying as it were in a Circle, agrees well enough with the situation of those Three Figures. The Author confirms his Opinion by the Pavillion above the Group, which (says he) may represent the Temple without any Inclosure, in which that sort of Worship was paid. Every thing seems to him to confirm his Conjecture about that Sacrifice, which in those Ancient Times consisted only of inanimate Things: The Woman with the Child offers a Basket full of Fruit: The Man presents in a Vessel, Honey, Wine, or Oil: The young Person who is in the middle, holds a Musical Instrument to play upon it during the Ceremony. We pass over in silence some other Relations which the ingenious Author, fruitful in Conjectures, has found out between those Figures and the History of Theseus; and we proceed to shew how he explains the following Figures.

The Figure with Horns, a Tail, and Goats Feet, who plays upon the Flute, can be no other but a Satyr, or the God Pan. The Satyrs were great Dancers (says Mr. Baudelot); and this seems to be placed here like a Symbol of the Dance *Geranos*, instituted by Theseus, when he visited the Isle of Delos, upon his return from Crete: most Feasts and Ceremonies were attended with such Dances. The Author wants no Arguments to believe, that that Figure might very well be Pan himself; he might have a Share in the *Puanepfia*, not only as a Dancer, but also like a Deity whom the Athenians revered with Sacrifices of Thanksgiving on account of the Victory of Marathon, for which they believed they were in some measure indebted to him; which moved Miltiades to set up a Statue in his Honour. Besides the Flute with one Pipe only, upon which that Figure plays, would not be a sufficient reason to exclude the God Pan, since the Instrument call'd *Syrinx*, which is ascribed to him, did sometimes consist of one Pipe only, as it appears from the Testimony of the Great Etymologicon.

The Two naked Figures near the Pavillion, are Two little Children climbing upon Trees to gather the Fruit. They are perhaps (says the Author) *Enopion* and *Staphylus*, Two Children whom Theseus had by *Ariadne*, as we read in Plutarch, unless we rather chuse to suppose that they represent those whom Theseus saved, by suppressing the Tribute of young People, which the Athenians paid to Minos.

The Bird sitting upon a Branch, whether it be a Raven or a Crow, or whether it be taken for an Owl, appears there very properly with respect to the Feast represented upon the Stone. The Ancients were very Superstitious in consulting the Flight & the Singing of Birds, in order to judge of the good or ill success of their Undertakings; and therefore that Bird was placed on the Left Hand, to shew that the Expedition, which had occasion'd that Festival, had been undertaken under very good Auspices.

The Animal to be seen between the Tree and the Figure, who holds a Pot full of Beans, is a Ram, according to Mr. Baudelot, who alledges several plausible Reasons for it. However, (says he) If any one would have it to be a Goat, I find no inconveniency in it. On the contrary, I may very well maintain it in my own System, by a Passage of Plutarch in the Life of Theseus himself; and then he sets down the Passage on which he builds.

What remains, is only to mention the Opinion of the Learned Author, about the Scene where he thinks the Feast was celebrated. He fancies it might be the Garden of Cimon, Son of Miltiades, near the Piræus; or rather a Plain call'd *Alipedon*, not far from the Sea. The chief Reason on which he grounds this Conjecture, is taken from the Fisher represented at the Bottom of the Stone, sitting upon the Sea-Shore, which Mr. Baudelot pretends to be the Mouth of the Piræus, and undertakes to clear it by a Topographical Map of the Country round Athens. We shall not give an account of the Arguments alledged by him to confirm his Opinion: Such an Account would carry us too far, and we ought to leave something to the Reader's Curiosity.

L T O N S.

A Jesuit has undertaken to publish a considerable Work, Entitled, *The Library of Preachers*. It will consist of Eight Volumes in 4to. The Two First are come out.

*La Bibliothèque des Predicateurs, qui contient les principaux Sujets de la Morale Chrétienne, mis par ordre Alphabetique. Par le R. P. * * de la Compagnie de Jesus. Lyons 1712, in 4to. Vol. I. Page 791. Vol. II. Page 736.*

This Work is Entitled *The Library of Preachers*, because it will serve a Preacher instead of a Library, and enable him to make a good Sermon without the help of any other Book. 1. It contains a great many Schemes upon the Subjects to be treated of. 2. A Preacher is directed to those Authors who have handled those Subjects. 3. And because the Scripture is the principal Foundation, on which he ought to build, the Author has inserted the most material Passages and Examples of the Old and New Testament, besides the Application of some other Texts. 4. He has added the Passages of the Fathers. 5. He gives a compendious Account of the Opinions of Divines. 6. He shews how the best Passages of Pious Books, and Modern Preachers may be imitated.

The Author follows an Alphabetical Order, as being the most natural, and will endeavour to reduce all the Subjects treated of in the Pulpit to One Hundred, or thereabouts. If it be objected that such a Work will make young Preachers lazy; the Author answers that by the same Argument, one might blame those, who have facilitated the Use of Arts and Sciences, whereas they ought to be commended for it upon several Accounts.

Next to the Preface, there are Two Preliminary Dissertations. The first concerns the present Method of Preaching. In the XVth Century, and in the beginning of the XVIIth it was an usual thing to fill up a Ser-

mon with Historical Passages, Quotations out of profane Authors, Observations upon Natural Things, &c. and when a Divine was well vers'd in *Pliny* and *Plutarch*, he had the Reputation of an excellent Preacher. That vain Ostentation of Learning was succeeded by another Method of Preaching, as bad as the First, consisting of false Thoughts, unnatural Expressions, far fetch'd Explications of the Scripture, &c. All those imperfections have been removed by the present Method; but the Author believes, the Eloquence of the Pulpit begins to decay, and will be lost by degrees, unless care be taken to prevent the refining, and the great nicety of many Preachers. "They make fine Discourses, (says he) instead of making instructive and pathetic Sermons. There is nothing to be observed in their Sermons but fine turns, ingenious and nice Expressions, a noble and florid Style, from the beginning to the end. When a Preacher is commended for his Exactness, and the beauty of his Composition, this is generally understood of his Expression, without any regard to his Order, to his Proofs, and his Thoughts, and to the Matters treated of by him. If I may be allowed to give my Opinion about this Subject, I am afraid the Art of Preaching will be spoiled at last by too great a desire of improving it.

The Second Dissertation concerns the right way of imitating good Preachers. The Author believes, that a young Man ought to imitate the most excellent Preacher, and yet study some other at the same time; because, says he, the most accomplished Orator may want some Things, which others, tho' not so valuable, may have in a more perfect degree. Thus *Cicero* not contented to make *Demosthenes* his chief Model, imitated also the Smoothness of *Isocrates*, the Subtlety of *Lyfias*, and the harmonious Diction of *Æschines*. This Dissertation contains many useful and solid Reflections: Here follows one of them; "The best, or rather the only right way of imitating, is that practised by the most excellent Orators,

"Orators, who endeavoured to equal, and even to exceed those whom they imitated, by setting their Thoughts in a better Light, and giving them a new Degree of Perfection. Thus it has been observed, that Cicero does always go beyond Demosthenes, in all those Places wherein it plainly appears that he imitated him".

This Alphabetical *Bibliothèque* begins with the word **AFFLICTION**; and the second Volume ends with the word **CURIOSITY**.

LEIPSICK.

M. Schweder, Referendary of the King of Prussia, in the provincial Court of Pomerania, has put out a German Book containing the most considerable Pretensions and Disputes of most Princes in Europe. It is a very large Book in Folio.

RUDOLDSTAD.

M. R. Acker has publish'd several Pieces of Eloquence, and designs to go on with the same Work.

Jo. Henrici Ackeri Opuscula Eloquentia, comitata summi olim Viri Joannis Caselii politissima Oratione pro Arte Poetarum. Fasciculus I. Rudoldstadii. 1712. in 8vo.

This Work contains the following Discourses, *De pompa funebri Pauli Aemilii. De boni Patris Filio, regiminis & sapientiae herede. De jure Principis in Scholæ alumnos. De pulvere Scholastico. De plausu. De causis periclitium literarum, &c.*

HELMSTAD.

D. R. Koch, Professor of Philosophy in this University, has appointed a Society of Men of Letters, who meet twice a Week, and discourse about new, scarce, and valuable Books, whether printed or Manuscript, and about every thing else relating to Learning: Their Observations are set down in Writing. The Author has thought fit to call that Society, *Societas conantium restituta*.

HE has lately published a Sacred Logick written by a Divine of this University.

Logica Sacra & Metaphysica exemplis Theologicis illustrata, edita à C. D. K. D. P. P. Helmstadii. 1712. in 8vo.

THE Author of these Memoirs has had much a-do to prepare these two Sheets for the Press, because he has been, and is still, very much Indisposed.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 6 d.)